

AN
ADMONITION
TO THE
PEOPLE OF ALL COUNTRIES.

BOOK SECOND.

THAT NOT ONLY
OUR SAVIOUR'S SECOND COMING IS AT HAND,
AND THE

*Restoration of the Hebrews to their own Land, before the ex-
piry of 1798, under their Prince and Prophet*

RICHARD BROTHERS,

BUT ALSO THE
ABOLITION OF THE PAPACY, AND ALL
ANTICHRISTIAN RELIGIONS,

BEFORE THE CONCLUSION OF 1798.

AND THE
ESTABLISHMENT of CHRIST'S BLESSED KINGDOM;

WHEN WAR WILL CEASE UNTO THE ENDS OF THE EARTH.

By **JOHN FINLAYSON,**

LATE WRITER IN CUPAR, FIFE, AND ONE OF THE PROCURATORS BEFORE
THE COURTS THERE.

ACTS XV. 18.—*Known unto God are all his works from the beginning of the
world.*

PSALMS XXV. 14.—*The secret of the Lord is with them that fear him: and
he will shew them his covenant.*

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ADMONITION

TO THE

PEOPLE OF ALL COUNTRIES,

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SINCE writing my first book, irreligion, infidelity, and wickedness, which are so predominant, and so consummately the prominent features of the present period, are verging every hour more rapid, and taking wider strides to their ultimate, awful, and tremendous completion. The rage of the times, are scepticism and sedition, strife and licentiousness; which are enlarging enormously, the breaches of infidelity, and completely opening up the dreadful gulf of irreligion. Such egregious wickedness, and deplorable transgression, are ensnaring all mankind, and precipitating them into the irretrievable labyrinths of error and unbelief, and the consequent inevitable paths of ruin, death and destruction.

The pious few, and the thinly scattered righteous, no doubt view these melancholy facts, and lamentable truths, with sorrow and regret. But as such are the tokens and signs for them to perceive,

that now is the time, for Christ's second coming, the children of God are commanded to lift up their heads with joy, for their salvation draweth nigh. In my first book, I have particularly adverted to our Saviour's second coming, and evidenced and illustrated in an uncontrovertible and indefeasible manner, that it is at hand. And when we attend to, and consider, that the present age superabounds, with worldly cares and pursuits, profuse and pampered enjoyments, and effeminated, and contaminated sources of pleasure ; we have corroborative and superabundant evidence, that Christ's second coming draweth nigh. For as in Matthew xxiv. 37. " As the days of Noe were, so shall also the coming of the Son of man be.

38. " For as the days that were before the flood, they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark.

39. " *And knew not until the flood came, and took them all away ; so shall also the coming of the Son of man be.*

40. " Then shall two be in the field ; the one shall be taken, and the other left.

41. " Two women shall be grinding at the mill ; the one shall be taken, and the other left.

42. " *Watch therefore ; for ye know not what hour your Lord doth come.*"

The present situation of the world, resembles the days of Lot ; and this also establishes that our Saviour's second coming is at hand. Luke xvii. 28. " For

" in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded :

29. " But the same day that Lot went out of Sodom, it *rained fire and brimstone from heaven, and destroyed them all.*

30. " *Even thus shall it be in the day, when the Son of man is revealed."*

The luxury and ambition of the present period, are enormous ; and the infidelity and wickedness thereof are exceedingly great. Consummately then does it resemble the days of Noah before the flood, Genesis vi. 5. " God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart were only evil continually.

12. " And God looked upon the earth, and, behold, it was corrupt : for all flesh had corrupted his way upon the earth.

13. " And God said unto Noah, The end of all flesh is come before me ; *for the earth is filled with violence through them :* and, behold, I will destroy them with the earth."

And the sin and iniquity of Sodom were also so very great, that there were not ten righteous persons therein, so as it might be saved. At the present moment, the righteous in the earth, comparatively speaking, are but a drop to the ocean. Such an extensive and enormous comparison, is logically conformable to the import of our Saviour's own words. Luke xviii. 8. " *Nevertheless when the Son of man cometh shall he find faith upon the earth..*" The very few that do believe in our Saviour's second coming,

and especially at present, are but an atom to the earth. And this substantiates the serious truth of Peter's words. 2 Peter iii. 3. "There shall come in the *last days* scoffers, walking after their own lusts.

4. "And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation."

Nothing characterises the present day, more than an universal scoffing at every thing which refers to, or partakes of religion. Atheism and Deism &c. do not only prevail, but in fact, are openly avowed and professed. Job xxi. 14. "*Therefore they say unto God, Depart from us ; for we desire not the knowledge of thy ways.*"

15. "*What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him ?*" And as the Psalmist says, xiv. 1. "The fool hath said in his heart, *There is no God.* They are corrupt; they have done abominable works; there is none that doeth good.

2. "The Lord looked down from heaven upon the children of men, to see if *there were any that did understand, and seek God.*

3. "*They are all gone aside, they are all together become filthy, there is none that doeth good, no, not one.*"

Happy, thrice happy, are they who believe in Scripture, and put their trust in God. All men ought, at all times, seriously to peruse the Scriptures, seek unto God for light, faith, and redemption, and put their trust in him. But at the present moment, it is assuredly the most infinite and pressing concern. So

as we may be in readiness with our loins girded about, lamps trimmed, to go forth and meet our Saviour. For besides his own words, and that of his apostles, we have the further evidence of two angels, in support of his second coming.

Acts i. 9. " And when he, (viz Jesus) had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.

10. " And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel :

11. " Which also said, Ye men of Galilee, why stand ye gazing up into heaven? *this same Jesus, which is taken up from you into heaven, shall so come in like manner as you have seen him go into heaven.*"

His second coming, takes place immediately after the resurrection of his two witnesses in 1798; when he will redeem his people, and consume the wicked from the face of the earth.

Acts iii. 19. " *Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord:*

20. " And he shall send Jesus Christ, which before was preached unto you :

21. " Whom the heaven must receive *until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.*"

The restitution of all things, is the entire regeneration of man by the Holy Ghost, and the establishment of Christ's blessed kingdom over the whole earth. When the knowledge of the Lord will cover the earth, as the waters cover the sea. And then God's words to

Moses, will be completely fulfilled. Numbers xiv. 21.
"Truly as I live, all the earth shall be filled with the glory of the Lord."

Chap. xxiii. 19. "God is not a man, that he should lye; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

Philippians ii. 10. "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth;

11. "And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father."

And for this purpose, he has raised up Richard Brothers, as his prophet of the latter days; also as the temporal prince of his kingdom, soon to be established on earth; and also to announce by him his second coming, and to prepare the way therefore, as mentioned in Malachi iii. 1. "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye delight in: behold he shall come saith the Lord of hosts.

2. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap."

Many will object to my applying these verses to our Saviour's second coming; and will no doubt assert, that they relate to his first coming. The first verse I concede to every one, is applied in Scripture, to John the Baptist, the forerunner of our Saviour's first coming. But from the second verse, and the

subsequent ones in said chapter, it and they, refer to our Saviour's second coming. When none but they that are his servants, or whom he chooses, will be able to abide the day of his coming, or stand when he appeareth. He will be like a refiner's fire, and like fuller's soap. And his servants, and his people, will be refined and cleansed. But the wicked will be consumed as dross, and swept away as corrupt and filthy. This second verse, therefore, clearly alludes to his second coming; when he will come cloathed with majesty, and great power, to preserve miraculously, and destroy terribly. How very reverse, from this majesty and great power, was he, at his first coming. For he was humble and lowly, weak and innocent; in the form of a servant, and mortal to human power. So as he might offer himself up, an atoning sacrifice for fallen man; and pour out his blood, to cleanse us from our sins. And as Isaiah says, liii. 3. "He is despised and rejected of men: a man of sorrows, and acquainted with grief; and we hid as it were our faces from him: he was despised, and we esteemed him not.

4. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

5. "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.

6. "All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all.

7. " He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb; so he opened not his mouth.

8. " He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

9. " And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was there any deceit in his mouth.

10. " Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. " He shall see the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

12. " Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors."

And as further evidence to you, that our Saviour at his first coming, was divested of his great power and judgement: and did not display the one, nor execute the other, Isaiah through the Spirit of God, wrote before Christ came in the flesh, Chap. xlii. 2. " He shall not cry, nor lift up, nor cause his voice to be heard in the street.

3. "A bruised reed shall he not break, and the smoking flax shall he not quench:"

Our Saviour's second coming will be with great power and glory, attended by his angels, and having his fan in his hand, with which he will purge the earth of the wicked and them that know not God. He will separate the wheat from the chaff, and devour the latter with unquenchable fire.

3. "And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

This verse affords additional evidence, that the third chapter of Malachi, alludes to our Saviour's second coming. For Christ at his first coming, did not sit as a refiner, nor did he purify the sons of Levi, so that they might offer at Jerusalem unto the Lord an offering in righteousness. In both characters will he sit at his second coming. For the Hebrews are now to be restored, the temple built, and the sons of Levi purified like gold; so as they may always offer an offering in righteousness.

4. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years."

Words can scarcely utter, or language express more strongly and satisfactorily, than this and the preceding verses do, that the said chapter refers to our Saviour's second coming, the restoration of the Hebrews, the building of the temple, and the establishment of the kingdom of God in the earth. The children of Israel and Judah, are scattered in all na-

a plain contradiction see P 70
 here he says the 3 Malachi
 alludes to the first coming

tions ; Jerusalem is just now in desolation and ruin, and trodden down of the Gentiles ; consequently there are no offering there, to the Lord by the Hebrews ; nor have there been any pleasant offering by them, since the death of our dear Redeemer. And before they can make a pleasant offering to the Lord, the Hebrews must acknowledge the Messiah as God, and believe that he was crucified. The whole Israel of God will assuredly do both, for God will pour upon them the spirit of grace and supplication. Then the abomination that maketh desolate, will be for ever removed ; and Jerusalem cleansed, so as they may build a new city, to be hallowed for ever by the Lord.

The abomination, is surely the antichristian religion, and the worshipping of images and canonised saints. And it was, we may reasonably suppose, an abomination to God, to see the consecrated vessels of the ancient Jewish temple, devoted to that infernal and accursed religion. The Emperor Justinian, whom I will have particularly to advert immediately to, deposited those vessels, with great pomp, in the antichristian church, built at Jerusalem. If the employing of such, by the unhallowed hands of antichristian clergy, was an abomination to God, it was more so to the Hebrews, and a very grievous, and almost unsupportable calamity to them. And for their not approving of such, and acquiescing in, and professing that spurious and diabolical religion, they were put to the torture, banished from Jerusalem, destroyed and hunted like beasts of prey.

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your fakes, and he shall not destroy the fruits of your ground ; neither shall your vine cast her fruits before the time in the field, saith the Lord of hosts.

12. “ *And all nations shall call you blessed : for ye shall be a delightful land saith the Lord of hosts :* ”

17. “ And they shall be mine saith the Lord of hosts, in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him.

18. “ Then shall ye return, and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.”

These last verses must silence every cavil and doubt, that this third chapter of Malachi does not refer to our Saviour's second coming, the restoration of the Hebrews, and the building of their temple ; for it assuredly does, and the Lord whom the Hebrews, for these many centuries have sought, will suddenly come to his temple, now to be built by them. The joyful restoration of the Hebrews is at hand. This the blessed Psalmist in his day pathetically cried for, xiv. 7. “ *Oh that the salvation of Israel were come out of Zion ! When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.* ”

The bringing back the captivity of Israel, must be immediately. For Jeremiah xxiii. 19. “ Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind : it shall fall grievously upon the head of the wicked.

20. “ The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart : *in the latter days ye shall consider it perfectly.* ”

The judgments of God are gone forth upon the earth, and will soon be tremendous and awful. For as Isaiah says, xxiv. 20. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." May we all therefore make ready to meet our Redeemer, and have ourselves cloathed with his wedding garments. For without habitual readiness, and hourly expectation thereof, we are worse than wretches, sleeping on the top of a mast, or on the brink of a rock, while the awful gulf yawns, or the overwhelming surge rage below. If your condition is prepared, you will possess a cheerfulness of temper, not to be dismayed, by the most approaching calamities, and you will enjoy a firmness of mind, not to be overthrown by the greatest judgments.

Isaiah xxxv. 10. "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

2 Esdras vii. 33. "And the most High shall appear upon the seat of judgment, *and misery shall pass away, and the long suffering shall have an end.*

34. "But judgment only shall remain, truth shall stand, and faith shall wax strong:

35. "And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and the wicked deeds shall bear no rule."

As every hour shortens the approach of this momentous period, glorious for the people of God, but dreadful for the wicked, and them that know

him not, an immediate reformation in our whole life and conduct, and a constant crying to Almighty God for faith, light, and protection, urgently call upon every one of us. For the minutes are on the wing, and haste to be away. And now is the time to catch the favourable gales of opportunity, before they are gone, and irrevocably past.

For now, as in Psalm cii. 13. God "shall arise, and have mercy upon Zion: for the time to favour her, yea, the set time is come.

14. "For thy servants take pleasure in her stones, and favour the dust thereof.

15. "So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory.

16. "When the Lord shall build up Zion, he shall appear in his glory.

17. "He will regard the prayer of the destitute, and not despise their prayer."

The set time to favour Zion, and restore the Hebrews, happen in 1798, when Daniel's 2300 days, which mean years, expire, as adverted to in my first book. I shall now afford you additional and corroborative evidence, to the same effect. And also illustrate to you, satisfactorily, that the holy city will no longer be trodden down; for the times of the Gentiles will be fulfilled in 1798.

Revelations xi. 1. "And there was given me a reed like unto a rod: and the angel stood saying, Rise and measure the temple of God, and the altar, and them that worship therein.

2. "But the court which is without the temple leave out, and measure it not: for it is given unto

the Gentiles : and the holy city shall they tread under foot forty and two months.

3. " And I will give power unto my two witnesses, and they shall prophecy a thousand and two hundred and threescore days, cloathed in sackcloth."

As preliminary discussions to my illustrating the probable time, that Jerusalem the holy city began to be trodden down of the Gentiles, it is requisite to advert to the cause and reason of the two witnesses of Christ commencing their prophecy in sackcloth, in 535. And also endeavour to point out the year Rome became a great whore, sitting upon many waters, meaning peoples, multitudes, nations, and tongues.

In the year 527, Justinian, born of an obscure race of barbarians, ascended the throne of the Roman empire. Being raised to such a pitch of worldly grandeur and power, he in 529, began to publish laws, both civil, and ecclesiastical, for his vast dominions. And in 534, when preparing to promulgate the pandicts of the Roman law, he received the intelligence of the conquest of Africa, by his General Belisarius, which influenced him immediately, to proceed to, and complete the absolute, and extensive establishment of the church of antichrist, out of gratitude for such a victory, which he attributed to the benediction of the clergy conferred on his army, and his pious attention, and liberality in favour of the church.

Justinian bestowed upon the church, power, jurisdiction, wealth and immunities. He suppressed religious meetings, and proscribed every other wor-

ship; except that which, he by law had established. And he in 535, applauded his clemency in punishing them, that would not subscribe to his spurious faith, and conform to his corrupt worship, and wretched religion.

Thus Justinian approved himself, the defender of the faith, for enacting his wicked and antichristian laws. He sanctioned the erecting, the images of Christ, the Virgin Mary, the Apostles and Saints in churches, and crosses and altars. He also empowered the clergy to deprive all that would not conform to their religion, of the name and privilege of christians; of the participation of the sacrament; and of the hopes of paradise. As also to exclude them from all company and privileges, to refuse them the common offices of life, and the decent rites of burial; and to employ the civil and military power, tortures, fire and faggot, to compel belief in, and approbation of, their infernal faith and corrupt doctrines.

In 534, but especially in 535, Christ's two witnesses, the writings of St. Matthew and St. John, were thus constrained to begin their prophecy in sackcloth; and did continue the same down to 1795; when they were overcome and killed, by the very laws, that were the cause of their beginning their prophecy in sackcloth, and continuing it for these 1260 years. Christ's two witnesses began in 1794, to prophecy in sackcloth publicly, and they finished this public prophecy in 1795; as particularly adverted to in my first book.

Christ's two witnesses, are the two parts of the e-

verlasting gospel, written by St. Matthew and St. John, as mentioned by Mr. Brothers. And they were constrained by two writings, viz. the civil and ecclesiastical laws of Justinian, to begin their prophecy in sackcloth, and to continue the same for 1260 years. Justinian's laws having been adopted, or at least they have given foundation to the laws of all nations, down to the present day. The laws of both England and Scotland, are in part borrowed from them, and modelled after them, and to this hour all lawyers must study Justinian's laws; they quote them on many occasions; and the judges pay the highest deference thereto. If the civil polity of states, partake in whole or in part of Justinian's laws, the ecclesiastical establishment of all countries, are a literal copy of Justinian's church laws. This island is injured the least of any nation with Justinian's ecclesiastical laws, but for this we are indebted to the constitution of the country, and not to the moderation of the clergy. For the history of all nations, affords a most deplorable narrative of the cruel and persecuting power, and oppression of the clergy, when cloathed with jurisdiction, civil and military domination.

Though Christ's two witneses, began their prophecy in sackcloth in 535, it was not until the year 538 that the city of Rome became, Revelations xvii. 1.

" A great whore that sitteth upon many waters.

2. " With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. " So he (viz. the angel) carried me away in

the spirit into the wilderness : and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. " And the woman was arrayed in purple, and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication:

5. " *And upon her forehead was a name written, Mystery, Babylon the great, the mother of harlots, and abominations of the earth.*

6. " And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.

7. " And the angel said unto me, wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. " The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition : and they that dwell on the earth shall wonder, (whose names were not written in the book of life from the foundation of the world,) when they behold the beast that was, and is not, and yet is.

9. " And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. " And there are seven kings : five are fallen and one is, and the other is not yet come ; and when he cometh, he must continue a short space.

11. " And the beast that was, and is not, even

he is the eighth, and is of the seven and goeth into perdition.

12. " And the ten horns which thou sawest are ten kings, which have received no kingdom as yet : but receive power as kings one hour with the beast.

13. " These have one mind, and shall give their power and strength unto the beast.

14. " These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords and King of kings ; and they that are with him are called, and chosen, and faithful.

15. " And he saith unto me, the waters which thou sawest, where the whore sitteth, are *peoples and multitudes, and nations, and tongues.*

16. " And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. " For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. " And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

This great whore, this Babylon the great, and great city, as explained very properly by Mr. Brothers, mean Rome, built upon seven mountains. And the scarlet coloured beast, full of names of blasphemy, he very aptly states to mean the Pope, and the horns, the Cardinals. He also consummately illustrates the blasphemy, deceit and rebellion, of the Popes, and their being shedders of blood. I have

only therefore to advert to the time, that constituted Rome a great whore, and gave birth to this bloody, and wicked, and monstrous beast.

From the year 476, to 536, the city of Rome was under the dominion of the barbarians. In this last year when the power of the barbarians was languid, and debilitated, the inhabitants of Rome, invited Belisarius, Justinians' general, to enter their city, and to accept their voluntary allegiance to Justinian; for they had determined that the apostolic throne should be no longer profaned by the triumph or toleration, of arianism, and the tombs of the Cæsars, should be no longer trampled upon by Barbarians. In consequence of this invitation, and declaration, Belisarius marched his army to Rome, entered the same 10th December 536, and delivered it from the yoke of the barbarians.

The barbarians immediately besieged Rome, and continued the same until 538, when it was raised. During the siege, the Arian bishop wrote a letter to the barbarians, which was intercepted; offering to have a certain gate of the city open for them, to reconquer it. And for this he was deposed, clad in mean attire, and embarked as an exile. The city being under the dominion of Justinian, and consequently subject to his civil and ecclesiastical laws; he commanded the clergy to choose a bishop, to fill the vacant chair, which they after a pretended invocation of the Holy Ghost, elected the deacon Vigilius, who gave a bribe of two hundred pounds of gold to Belisarius, for to raise him to the papal throne. But besides the support of Belisarius and

Antonina his wife, Theodora, Justinian's wife, lavished her treasures to procure the election of Vigilius, so as he might be hostile or indifferent to the council of Chalcedon. And from the year 538, Rome, in consequence of Justinian's laws, both civil and ecclesiastical, has debauched and corrupted the whole earth, and arrayed herself in purple and scarlet colour, and decked herself with gold and precious stones, and pearls, and held in her hand a golden cup, full of abominations and filthiness of her fornication, besides causing her streets, and all the nations under her dominion, to flow with rivers of blood; the blood of the saints, and martyrs of Jesus. And from this year, the popes of Rome being cloathed with civil, military, and ecclesiastical power, and jurisdiction, wealth, and riches, have, like beasts of prey, glutted their monstrous cruelty and rage, with the blood of myriads of men; and have employed all the tortures, and ways for destroying mankind, that hell could invent, or wickedness devise. Besides launching their thunders of proscriptions and excommunications, against those they could not get their ravenous claws upon; also pronouncing curses and anathemas against the writings of holy men; and also execrating their memory, and decreeing everlasting damnation and punishment to them.

These laws of Justinian constituted Rome a great whore, and afforded her the power and means to be so. And it is not a little remarkable these antichristian and intollerant laws, were mostly framed by the Empress Theodora; at least she was the principal adviser and promoter thereof, as acknowledged pub-

licly by Justinian himself; "who attributes them to the sage counsels of his reverend wife, whom he received as the gift of the Deity.*"

Now this Theodora was an actress at Constantinople, and a common whore before Justinian married her. And the laws of the empire against an emperor marrying a prostitute, were rescinded for that purpose. When she became empress, she was arrayed in purple and scarlet colour, decked with gold and precious stones, &c. Those things I conceive only necessary to be mentioned as an additional comment on the divine text.

The land of Canaan was also under the dominion of Justinian. And as a part of his empire fell of course, to be subject to, and governed by his intolerant laws. He built there vast numbers of monasteries for both sexes. And his general Belisarius, by conquering Africa, having got possession of the vessels of the ancient Jewish temple, they were, with great pomp, sometime betwixt the year 534, and 538, deposited in one of the antichristian churches at Jerusalem; and employed alongst with the worshipping of images, in the antichristian churches there. So that by the year 538, both Jew and Gentile at Jerusalem, were surely under the absolute necessity of conforming to the religion established by Justinian, or to leave the city and seek an asylum remote therefrom, or else be devoured by Justinian or his relentless and blood thirsty clergy. And it was in this year 538, that Paul, a cruel monk, was raised to be patriarch and bishop of Alexandria, (Athanasius' throne,)

* Gibbons' Roman History.

in whose support the powers of government were strained. He could appoint and displace all persons, both in the civil and ecclesiastical departments of the vast country under his jurisdiction. And he persecuted and oppressed, shut up churches, and did every cruel act. This year, 538, appears to have given birth to several great events; and when I consider that the forty and two months, which is 1260 days, meaning years, added to 538, reach to 1798, the memorable year in which Daniel's 2300 years expire, in, I cannot allow myself to doubt, for a moment, but the forty and two months commenced in 538.

The year 1795 was a very remarkable year, for not only in that year were Christ's two witnesses, after publicly prophesying, overcome and killed, but also in that year Daniel's time, times and half, a half expired. However, the year 1798 will be more momentuous and extraordinary, for besides the revelation of Mr. Brothers, the resurrection of the witnesses, the expiry of Daniel's 2300 years, and the termination of the forty and two months, therein will also happen the restoration of the Hebrews under Mr. Brothers, their prince and prophet, the pouring out of the judgments of God upon all nations, and the complete destruction of antichrist, and the wicked, and them that know not God. For our Saviour will, as St. Paul says, 2 Theſſalonians ii. 8. "Consume them with the spirit of his mouth, and shall destroy with the brightness of his coming."

Revelations xix. 15. "Out of his mouth goeth a sharp sword, that with it he should smite the nations, and he shall rule them with a rod of iron: and he

treadeth the wine-press of the fierceness and wrath of Almighty God.

16. " And he hath on his vesture and on his thigh a name written, **KING OF KINGS, AND LORD OF LORDS.**

17. " And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ;

18. " That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

19. " And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. " And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. " And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh."

Can any thing be of greater, or of more infinite concern, than the having our peace made with God, before the coming of this terrible day of the Lord.

For, as Isaiah says, xxxiv. 8. "*It is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion.*"

Psaln cxlix. 4. "For the Lord taketh pleasure in his people; he will beautify the meek with salvation.

5. "Let the saints be joyful in glory, let them sing aloud upon their beds.

6. "Let the high praises of God be in their mouth, and a two edged sword in their hand;

7. "To execute vengeance upon the heathen, and punishments upon the people.

8. "To bind their kings with chains, and their nobles with fetters of iron.

9. "To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord."

And, as Isaiah says, xxv. 7. "The Lord will destroy the face of the covering cast over all people, and the vail that is spread over all nations."

xxix. 6. For the earth "shall be visited of the Lord of Hosts with thunder, and with a great earthquake, and great noise, with storm and tempest, and the flame of devouring fire."

Blessed, thrice blessed, will all be, who during such a tremendous period, are covered with redeeming love. They that are thus highly blessed, shall behold the terrible convulsions of nature, the crash of empires, and the fall of states, the affrightened and distorted appearance of the wicked, the universal distress of all, and the overwhelming judgments of God, with compofure and with safety, and even welcome this terrible day of the Lord.

Those awful judgments of God, ought unquestionably to create in every ones mind, the blessed, and now indispensable wish and desire, to seek God, and our blessed Redeemer. Such ought to be our daily cares, and our nightly studies.

O! therefore forsake unrighteousness, and be not given to strife and sedition, the most noxious weeds of the present day. Play no longer on the brink of ruin; flutter not a moment more round the edges of the devouring flame; and dally no farther with the stings of destruction. But attend, in this, thy day, to the gracious call of God, through his servant Richard Brothers. And as in Isaiah lv. 1. "Ho, every one that thirsteth come ye to the waters, and he that hath no money, come ye buy and eat; yea, come buy wine and milk without money, and without price.

2. "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.

3. "Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, *even the sure mercies of David.*

4. "Behold I have given him (meaning Mr. Brothers) a witness to the people, a leader and commander to the people.

5. "Behold, thou shalt call a nation that thou knowest not; and nations that knew not thee shall

run unto thee, because of the Lord thy God, and for the holy One of Israel ; for he hath glorified thee.

6. "*Seek ye the Lord while he may be found, call ye upon him while he is near.*

7. " Let the wicked forsake his way ; and the unrighteous man his thoughts : and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.

8. " For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord.

9. " For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

10. " For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ;

11. " So shall my word be that goeth forth out of my mouth : it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

12. "*For ye (meaning his people,) shall go out with joy, and be led forth with peace ; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.*

13. " Instead of the thorn shall come up the fir tree, and instead of the brier shall come the myrtle-tree : *and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.*"

If the year 1795 was an extraordinary year, and that of the ensuing year of 1798, to be memorable and momentous, the year 1789, was a very re-

markable one. In that year, 1260 years expired from the first year Justinian began to publish his intolerant laws. And it was in this very year 1789, that Almighty God, through the operation of his Holy Spirit, convened at Avignon, persons out of different nations, and promulgated to them his judgments upon all nations; the abolition of antichrist, the renovation of the world, and the establishment of his glorious kingdom upon earth. The two that were constrained to go from this island, were Messrs. John Wright, and William Bryan. The former of whom, I informed you in my first book, is descended from Aaron the high priest, by Phinehas, Zadock and Ezra, and is sanctified by the Holy Ghost, the divine spirit of truth; and is the recorded high priest of the Hebrews. I have had the pleasure to be in his company, and have profited from his salutary instructions, and from his edifying conversation. But I never enjoyed the infinite happiness of being in Mr. Brothers' company, having only several times seen him at a distressing and compulsory distance; he being in confinement, and precluded from the visits of his friends and acquaintances. Though I am no physiognomist, yet the first, and subsequent views of his face, always beaming with innocence, love, affection, and benevolence, consummately convinced me; that any person open to conviction, might read in his expressive countenance, that he is the servant of God, and highly blessed with his Holy Spirit.

As for his books, they are like a good tree, known by its fruit. I believe it was not until April, 1795, that I tasted the delicious fruit of this good tree, when Almighty God conferred upon me the

wish of tasting, the requisite longing appetite, and the blessed power, to receive and retain. That his inestimable writings are a good tree, very prolific, and abounding with good fruits, are unquestionable truths. And, as our Saviour says, St. Matthew vii. 17. "Every good tree bringeth forth good fruit; but a corrupt tree bring forth evil fruit.

18. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. "Wherefore by their fruits ye shall know them."

His books are written for our advantage, for our instruction, for our comfort, for our good; and, as St. Paul says, 1 Corinthians x. 11. "*For our admonition upon whom the ends of the world are come.*

Chap. xiv. 22. "Prophecyng serveth not for them that believe not, but for them which believe."

St. John viii. 47. For "he that is of God heareth Gods words, ye therefore hear them not, because ye are not of God."

Almost universal is the unbelief and total rejection of Scripture, and of Mr. Brother's books, written for our edification, happiness, warning and blessing. 2 Esdras v. 1. "Nevertheless, as concerning the tokens, behold the days shall come, that they which dwell upon earth shall be taken in a great number, and the way of truth shall be hidden, and the land shall be barren of faith.

2. "*But iniquity shall be increased above that which now thou seest, or that thou hast heard long ago.*"

Isaiah ix. 19. "Through the wrath of the Lord of Hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother.

20. "And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every one the flesh of his own arm."

Believe, believe in his valuable books, and in the divinity of his mission. And search the scriptures for to confirm your belief and establish your faith. For, as St. Paul says, Hebrews x. 38. "*The just shall live by faith.*"

Therefore let not anxious concerns, for worldly honours and preferment, or inordinate cares, for transitory and earthly possessions, be the sole object of your pursuits at this awful period. Let not the corroding wish of laying field to field, and house to house, be your ambition at present. But instantly seek the things that belong to your everlasting peace, and lay up your treasures in heaven, where thieves cannot break through and steal. And as Young, in his Night Thought says,

"Lean not on earth, 'twill pierce thee to the heart;

"A broken reed at best; oft a spear:

"On its sharp point, peace bleeds and hope expires."

And St. Paul says, in Galatians vi. 8. "He that soweth to the flesh shall reap corruption; but he that soweth to the spirit, shall reap life everlasting.

9. "And let us not be weary in well doing; for in due season we shall reap, if we faint not."

2 Theſſalonians i. 7. For " the Lord Jeſus Chriſt ſhall be revealed from heaven with his mighty angels,

8. " In flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt.

9. " Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power ;

10. " When he ſhall come to be glorified in his ſaints, and to be admired by all them that believe, (becauſe our teſtimony among you was believed,) in that day.

11. " Wherefore alſo we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleaſure of his goodneſs, and the work of faith with power ;

12. " That the name of our Lord Jeſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jeſus Chriſt."

The year 1789, not only gave birth to this extraordinary convocation at Avignon, but alſo uſhered in the great revolution in France, the moſt unparalleled in its nature, the moſt extenſive in its kind, and the moſt awful in its effects that ever occurred. The antichriſtian and blood thirsty religion in that vaſt country, which had ſo long and ſo cruelly triumphed over, and trampled under foot, our dear Redeemer's religion, and his faithful ſervants, was cut up by the roots, almoſt in the twinkling of an eye. And its wicked clergy have got blood to drink, or baniſhment to experience, for they are worthy. Millions

of people, have fallen victims by fire, sword, and torture, in that country to that infernal religion. And numbers of them ages ago, that escaped the destructive and unparalleled rage of antichrist, fled to this country and found an assylum. The extirpating that accursed religion, was one of the just judgments of God against antichrist, which must inevitably fall, and be utterly destroyed in 1798. The hewing down, and terrible crash of antichrist's fall in France, made all antichristian nations shake and tremble to their very centre. And the infernal, corrupt, and rotten props of life and breath of antichrist, will not survive their lungs much longer. Rome may be the head, but France was the lungs of that iniquitous religion; and several other nations, are the entrails, arms, and legs, of that wicked religion and antichristian body. And the blood in their veins has been long running slow, and rather cool, but is now stagnating and putrifying.

The commencement of the 1260 days, and the forty and two months, introduced a complete change over the earth; which trod it down, destroyed and corrupted the same. And the expiry of these 1260 years, and forty and two months, will usher in another change, the entire regeneration of mankind, the establishment of Christ's blessed kingdom, and the restoration of the Hebrews, under Richard Brothers their prince and prophet; when Christ will make his second appearance.

After the year 529, and before 538, and immediately subsequent thereto, there was a comet seen, and the earth was shaken with earthquakes, and de-

solated with pestilence, The nations gazed with astonishment at these comets, and expected war and calamities from their baleful influence. These expectations were abundantly fulfilled. *

Just before the expiry of the 1260 days, and forty and two months, we have seen a comet, and have heard of great earthquakes, and pestilence in the great continent of America. We may also reasonably dread the approach of another comet immediately upon the termination of the forty and two months. As for famine, pestilence, and great signs, they must happen. For our Saviour says, Luke xxi. 11. " And great earthquakes shall be in diverse places, and famines, and pestilences, and fearful sights, and great signs, shall there be from heaven."

And in the day God brings back the captivity of Israel, in Joel we are informed, iii. 15. " That the sun and the moon shall be darkened, and the stars shall withdraw their shining.

16. " The Lord also shall roar out of Zion, and utter his voice from Jerusalem; *and the heavens and the earth shall shake*: but the Lord will be the hope of his people, and the strength of the children of Israel.

17. " So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

18. " And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come

* Gibbons' Roman History.

shall come forth of the house of the Lord, and shall water the valley of Shittim.

19. " Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land.

20 " But Judah shall dwell for ever, and Jerusalem from generation to generation.

21. " For I will cleanse their blood that I have not cleansed ; for the Lord dwelleth in Zion."

We ought all to be, day and night, crying unto God, for the establishment of Christ's blessed kingdom. And to have our dear Redeemer's prayer for ever in our mouths, Luke xi. 2. " And Jesus said unto them, When ye pray say, *Our Father which art in heaven ; Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.*

3. " *Give us day by day our daily bread.*

4. " *And forgive us our sins : for we also forgive every one that is indebted to us. And lead us not into temptation ; but deliver us from evil."*

Psalms cviii. 1. " O God, my heart is fixed ; I will sing and give praise, even with my glory.

2. " Awake, psaltery and harp ; I myself will awake early.

3. " I will praise thee, O Lord, among the people : and I will sing praises unto thee among the nations.

4. " *For thy mercy is great above the heavens, and thy truth reacheth unto the clouds.*

5. " *Be thou exalted, O God, above the heavens ; and thy glory above all the earth.*

6. " *That thy beloved may be delivered, save with thy right hand, and answer me.*

7. " God hath spoken in his holiness, I will rejoice ; I will divide Shechem, and mete out the valley of Succoth.

8. " Gilead is mine ; Manasséh is mine ; Ephraim also is the strength of my head ; Judah is my law-giver ;

9. " Moab is my wash-pot ; over Edom will I cast out my shoe ; over Philistia will I triumph.

10. " Who will bring me into the strong city ? who will lead me unto Edom ?

11. " *Wilt not thou, O God, who hast cast us off ; and wilt not thou, O God, go forth with our hosts ?*

12. " Give us help from trouble : for vain is the help of man.

13. " Through God we shall do valiantly : for he it is that shall tread down our enemies."

Amidst so many warnings, you will surely no longer forsake the Lord, or neglect his commands, or the revelation of his will contained in the scriptures. None can preserve you from the judgments of God, but the Lord Jesus Christ, who suffered and died to redeem unto himself a peculiar people, zealous of good works. Seek unto him by prayer and supplication ; reform and amend while it is called to-day, for the night cometh in which no man can work. Believe, believe in God, and put your whole trust in him ; search the scriptures, and devote yourself to read, and ponder thereon. Ask light, faith, and knowledge, and they will not be withheld, if asked in sincerity and truth. For the Lord is merciful and

gracious, long-suffering, and slow to wrath, abounding in compassion, goodness, and love, ready to hear the cry of the destitute, and willing to grant the request of them that call on his name, with their whole heart and soul, and do put their trust in him. For, as Jeremiah says, xvii. 7. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is:"

Psalms ix. 10. "And they that know thy name will put their trust in thee: for thou, Lord, hast not forsaken them that seek thee."

For Almighty God will preserve such as are his servants from the famine, the pestilence, the sword, and the devouring flame. Soon will the lightnings burst forth with forked fury, purge the earth, and shake it to its centre. Soon will the pestilence begin and spread over the earth, like a mighty river that sweeps universal nature before it. And soon will corroding hunger and parching thirst make the land desolate.

Amos iv. 12. "Prepare to meet thy God, O Israel."

Psalms xci. 4. "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."

5. "Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day."

6. "Nor for the pestilence that walketh in darkness, nor for the destruction that wasteth at noon-day."

7. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

8. "Only with thine eyes shalt thou behold, and see the reward of the wicked."

9. " Because thou hast made the Lord which is my refuge, even the most high, thy habitation.

10. " There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11. " For he shall give his angels charge over thee, to keep thee in all thy ways.

12. " They shall bear thee up in their hands, lest thou dash thy foot against a stone.

13. " Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under foot."

Psalms xciv. 8. " Understand, ye brutish among the people : and ye fools when will ye be wise."

Mathew xvi. 2. When it is evening, ye say, it will be fair weather, for the sky is red.

3. " And in the morning, it will be foul weather; for the sky is red and lowring. O ye hypocrites! ye can discern the face of the sky; but can ye not discern the signs of the times."

The restoration of the Hebrews, the second coming of our Saviour, and the establishment of his kingdom on earth.

Jeremiah iii. 12. " Go and proclaim these words towards the north, and say, return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you : for I am merciful saith the Lord, and will not keep my anger for ever.

13. " Only acknowledge thine iniquity that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree; and ye have not obeyed my voice saith the Lord.

14. " Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you unto Zion.

15. " And I will give you pastures according to mine heart, which shall feed you with knowledge and understanding.

16. " And it shall come to pass when ye be multiplied, and increased in the land, in those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more.

17. " At that time they shall call *Jerusalem the throne of God*: and all nations shall be gathered unto it, *to the name of the Lord, to Jerusalem*: neither shall walk any more after the imaginations of their evil heart.

18. " In those days the house of Judah will walk with the house of Israel, and they shall come together, *out of the land of the north*, to the land that I have given for an inheritance to your fathers."

This proclamation towards the north, Richard Brothers began to make, the 3d January 1794, and he will in a few months finish the same, with powerful vigour, and consummate effect, for the time to favour Zion, yea the set time is at hand. For the children of Judah and Israel will, before the expiry of 1798, come together out of the north country, and out of all countries to the land of Canaan. And to lead them to this land, has Almighty God raised up Richard Brothers, as their recorded prince and prophet in this country, which is the north, Isaiah xli,

25. " I have raised up one from the north, and he shall come : from the rising of the sun shall he call upon my name ; and he shall come upon princes as upon mortar, and as the potter treadeth the clay." From this verse it is evident that every opposition, by the princes of the earth, to stop or prevent the return of the Hebrews, will not only be nugatory and unavailing, but in fact detrimental to themselves, and ruinous in the extreme.

The princes of the earth have, for a long, very long time, not only trodden down, and held in subjection the children of Israel, but also those of Judah. And it is beyond doubt, from the above quotations from Scripture, and many others that might be inserted, that the ten tribes, or at least part of them, came to the north. They having forsaken the Lord, and served other gods, they were in consequence thereof rooted up out of their own land and carried away into Assyria. And after being thus led away captives by the King of Assyria, and carried over the waters and placed in another land

2 Esdras xiii. 41. " They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt.

42. " That they might there keep their statutes which they never kept in their own land.

43. " And they entered into Euphrates by the narrow passages of the river.

44. " For the Most High then shewed signs for them, and held still the flood till they were passed over.

45. " For through that country, there was a great way to go : namely of a year and a half : and the same region is called Afareth.

46. " Then dwelt they there until the latter time, and now when they shall begin to come,

47. " The Highest shall stay the springs of the stream again, that they may go through, therefore saw thou the multitude in peace."

This country, it is evident, was situated far from Assyria, and the ten tribes were to dwell therein until the latter time, it must be in the north, so as to correspond with the preceding verses of Isaiah, wherein it is particularly mentioned that the children of Israel shall come out of the north. Now this country, in the north, fell to be spiritually known in Scripture by the name of Egypt, in order to coincide with and fulfil Moses' words to the children of Israel, in case they forsook the Lord God, and served other gods.

Deuteronomy xi. 26. " Behold I set before you this day a blessing and a curse.

27. " A blessing, if ye obey the commandments of the Lord your God; which I command you this day.

28. " And a curse, if ye will not obey the commandments of the Lord your God; but turn aside out of the way which I command you this day; to go after other gods which you have not known."

xxviii. 68. " And *the Lord shall bring thee into Egypt again with ships*, by the way which I spake unto thee, thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you."

This Egypt could not be ancient Egypt, for the country that the ten tribes went to was uninhabited, and a year and a half's journey thereto, and required *ships*. And ancient Egypt was always inhabited;

and then very populous, and could not be many days journey from Affyria thereto. From other parts of Scripture we are informed, for certain, that the Lord will bring again, *the second time, his people from Egypt*, and from all countries where they are scattered, to their own land. This country, which is in the north, Mr. Brothers informs us, is the Egyptian land referred to, and that it is called in Scripture by that name. Consequently this infallible evidence corroborates the truth of my conclusions, that the children of Israel came to the north, and to a country spiritually known by the name of Egypt. But out of this Egypt, and all countries, will Almighty God, by his servant and prophet Richard Brothers, deliver in a few months, the children of Israel and Judah, and bring them to their own land.

Isaiah xxvii. 1. "*In that day the Lord with his sore and great and strong sword, shall punish leviathan the piercing serpent, even leviathan that crooked serpent: and he shall slay the dragon that is in the sea.*"

12. "*And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.*"

13. "*And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Affyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.*"

The dragon was worshipped in ancient Egypt, and is likewise worshipped in the modern one. So much attached were the Egyptians to the worship thereof, that in their hieroglyphics, a ship with ex

panded sails was represented by the figure of a dragon, or winged serpent; thus making their ships emblematical of the dragon, and probably they have always been *esteemed the necessary appendage thereto*. Isaiah says, xviii. 1. "Woe to the land shadowing with wings."

xix. 1. "The burden of Egypt. Behold the Lord rideth upon a swift cloud, and shall come into Egypt; and the *idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.*

2. "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom.

3. "And the spirit of Egypt shall fail in the midst thereof: and I will destroy the counsel thereof: and they shall seek *to the idols*, and to the charmers, and to them that have familiar spirits, and to the wizards.

4. "And the Egyptians will I give over unto the hand of a cruel lord; and a fierce king shall rule over them, saith the Lord, the Lord of hosts.

5. "And the waters shall fail from the sea, and the river shall be wasted and dried up.

6. "And they shall turn the rivers far away, and the brooks of defence shall be emptied and dried up: the reeds and flags shall wither.

7. "The paper-reeds by the brooks, by the mouth of the brooks, and every thing sown by the brooks, shall wither, be driven away, and be no more.

8. "The fishers also shall mourn, and all they that cast angle into the brooks shall lament, and they that spread nets upon the waters shall languish.

9. "Moreover they that work in fine flax, and they that weave net-works, shall be confounded.

10. " And they shall be broken in the purposes thereof, all that make sluices and ponds for fish.

11. " Surely the *princes of Zoan are fools, the counsel of the wise counsellors of Pharaoh is become brutish*: how say ye unto Pharaoh, I am the son of the wise, the son of ancient kings?

12. " *Where are they? where are thy wise men?* and let them tell thee now, and let them know what the Lord of hosts hath purposed upon Egypt.

13. " The princes of Zoan are become fools, the princes of Noph are deceived; they have also seduced Egypt, even they that are the stay of the tribes thereof.

14. " *The Lord hath mingled a perverse spirit in the midst thereof: and they have caused Egypt to err in every work thereof, as a drunken man staggereth in his vomit.*

15. " Neither shall there be any work for Egypt, which the head or tail, branch or rush may do.

16. " In that day shall Egypt be like unto women: and it shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it.

17. " And the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself; because of the counsel of the Lord of hosts, which he hath determined against it.

18. " In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts: *one shall be called, The city of destruction.*

19. " In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord.

20. " And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt : *for they shall cry unto the Lord of hosts because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them.*

21. " And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation ; yea, thy shall vow a vow unto the Lord, and perform it.

22. " And the Lord shall smite Egypt ; he shall smite and heal it : and they shall return even to the Lord, and he shall be entreated of them, and shall heal them.

23. " In that day there shall be an highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria ; and the Egyptians shall serve with the Assyrians.

24. " In that day shall Israel be the third with Egypt and with Assyria, even *a blessing in the midst of the land.*

25. " Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

One of the idols of Egypt is the dragon. Bel and this idol were the idols of ancient Babylon, and they are no doubt the idols of the modern Babylon. From the book called the Apocrypha, we are informed, that Daniel destroyed Bel, and slew the dragon of ancient Babylon. And as Richard Brothers has come in Daniel's place, Chap. xii. 13, he will also destroy the Bel of modern Babylon, and slay the dragon in the sea. For Almighty God will not now much longer permit this perverse and faithless age

to transfer the worship due, and the trust that ought to be put in him, to that which is not God, and to that which is not the arm of the Lord.

Take warning, O ye inhabitants of the earth, forsake your idols, and trust not in them; but seek God, and trust in him; believe in the words of his servant Richard Brothers, and rely on what he says. Awaken from your destructive lethargy, and culpable infidelity, for the wrath of God is kindled, and if you will not reform, believe, and be converted, dreadful will be the consequences. The scourge of war must rage, and spread more and more than it has hitherto done; and the disobedient and rebellious, that escape the sword, must fall under the other judgments of God. For, as Daniel says, xii. 1. "It shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." Unless you believe in the words of God, as spoken by Richard Brothers, and trust in him, you cannot be preserved from the sword, the famine, or the pestilence; for he is the Michael mentioned in this verse, that must stand for the people of God. And he is also the Elijah mentioned in Malachi, iv. 6. "that is raised up to turn the heart of the fathers to the children, and the heart of the children to the fathers, lest God come and smite the earth with a curse." For such as refuse to be turned from their errors and unbelief, the day cometh, as the first verse informs us, that shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

This great and terrible day is just at hand, and to

evidence the certainty of this, has Richard Brothers, as the *Lion of the tribe of Judah*, taken the book of Revelations, opened it, and loosed the seals thereof.

Revelations v. 1. " And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. " And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof.

3. " And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. " And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.

5. " And one of the elders saith unto me, Weep not : behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof."

That there was no man in heaven, nor in the earth, neither under the earth, able to open the book, and look thereon, there cannot be a particle of doubt: For the man that was able to open this book, and look thereon, must, *and has come from the sea*. And this is the very reason that the word *sea* is not, as usual, inserted, but designedly left out. For the word *sea* is always specified after the word *earth*, unless when, as in the present instance, it is particularly, and for some reason not mentioned. That this is the fact every part of the Revelations supports, and, consequently, I shall only afford you one or two examples.

Chap. vii. 1. " And after these things I saw four angels standing on the four corners of the earth, holding

the four winds of the earth, that the wind should not blow on the earth, nor on *the sea*, nor on any tree.

2. " And I saw another angel ascending from the east, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth *and the sea*,

3. " Saying, Hurt not the earth, neither *the sea*, nor the trees, till we have sealed the servants of our God in their foreheads."

The truth of my assertion is indefeasibly proved from these three verses, and what I have further to state on this head are equally invincible. For Richard Brothers has come from the sea, having been in the English navy, and consequently lived thereon, but has arisen therefrom, and is found worthy to open the book and look thereon. And to corroborate this fact the person that was to deliver the people of God, as mentioned in Esdras, must have come from *the sea*.

2 Esdras, xiii. 25. " This is the meaning of the vision: whereas thou *saw a man coming up from the midst of the sea*,

26. " The same is he whom the Highest has kept a great season, which by his ownself *shall deliver his people*, and he shall order them that are left behind."

This man coming from the sea, Richard Brothers informs us, means himself; and he being the person *whom God has kept for a great season*, illustrates satisfactorily to us, independent of his own words, that he is the anointed which the Highest has kept to deliver his people, as above evidenced, and to reprove the wicked, as mentioned in 2 Esdras, xii. 32. and as such is called a *lion* in the 31st verse of said chapter.

Consequently, he being a descendant of Judah, is very properly termed the Lion of the tribe of Judah, so as to agree exactly with the eleventh and twelfth chapters of Esdras. For though he will be like the Lamb, full of innocence, love, and attachment to the people of God, yet he must be like a lion to the wicked, in order to rebuke and correct them.

6. "And I beheld, and lo in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a *lamb as it had been slain*, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth."

Now Richard Brothers by being the man that was counted worthy to open the book, and look thereon, *is slain in the eye of law*, and probably in the eyes of all nations. In my first book I evidenced to your entire satisfaction, that Christ's two witnesses were overcome and killed, in consequence of the verdict of lunacy pronounced against Mr. Brothers, and the imprisoning him as such. And in the eye of law he is considered as *dead*. Consequently he may be well termed *slain*. And the place of confinement for a lunatic is a grave, for every one declared a lunatic is *dead in the eye of law*. These facts being incontrovertible, I shall also establish to you that he fell to be typified by a lamb, not only on account of his innocence, but also in consequence of his love to the people of God, so as he might suffer in order to deliver them. In the 13th chapter of 2 Esdras, we are informed that the man who comes from the sea, as before noticed, must stand upon the top of mount Zion.

35. "He shall stand upon the top of mount Zion."

And this man is the same person mentioned in the second chapter, that Esdras also saw standing on mount Zion with a great multitude.

2 Esdras, ii. 42. "I, Esdras, saw upon mount Zion, a great multitude of people, whom I could not number, and they all praised the Lord with songs.

43. "And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was exalted; which I marvelled at greatly."

This man, which means Richard Brothers, and the multitude the redeemed of the Lord, as he informs us, prove, to our conviction, that the Lamb standing on mount Zion, with a hundred and forty four thousand, as mentioned in Revelations, chap. xiv. 1. are the same person, and the same multitude seen by Esdras upon mount Zion. And this man standing upon mount Zion with the multitude, as above observed, is the very man that Esdras saw coming from the *sea*, and whom he also saw standing afterwards on mount Zion. The preceding facts, and invincible deductions and conclusions consummately illustrate to us, the truth of Richard Brothers being the man alone worthy to open the book and look thereon, and that he is both the *Lion* of the tribe of Judah, and the *Lamb* as it had been *slain*. Our blessed Saviour is typified by the Lamb in St. John, i. 29, and Acts, viii. 32. But the Lamb in this 5th chapter of Revelations cannot refer to him, for it was our Saviour that sat upon the throne. And to suppose that he both sat upon the throne as God, and stood before it as our Saviour, would be, like Athanasius, splitting the one God in two halves, and

thereby overturning the most fundamental parts of Scripture. For God, is God the Father, God the Son, and God the Holy Ghost, *yet one God* under three distinct names or appellations. And also no person versant in Scripture can suppose that our Saviour can be typified in Scripture by a *lion*; for he came not to resist the powers that put him to death, but to fall under them, so as he might be cut off from the land of the living, and thereby pour out his blood for our salvation. But Richard Brothers, though slain *in the eye of law, and lying in his grave, or place of confinement as such*, must, in a few months, come out of it; when all nations will see him *a lamb as it had been slain*, and also know and experience that he is the *Lion* of the tribe of Judah. For he will not only deliver and protect the people of God, but will also rebuke, punish, and correct the wicked, as particularly explained in Esdras;

7. " And he came and took the book out of the right hand of him that sat upon the throne ;

8. " And when he had taken the book, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odours, which are the prayers of saints.

9. " And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and has redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation.

10. " And hast made us unto our God kings and priests; and we shall reign on the earth."

That he has taken the book out of the hand of

God our Creator and Redeemer, is beyond contro-
 verfy; and that he has opened the seals his two books
 consummately verify. That the blessed of the Lord,
 both in heaven and earth, has, and will praise him
 for enduring his past and present sufferings, so as he
 may deliver the people of God, and lead them home
 to their own land, there cannot be room to doubt for
 a moment. Also that he will, by undergoing trials
 and punishments, be empowered by God to make
 them he will deliver upon his revelation, kings and
 priests to God, the 9th and 10th verse fully establish.
 And that he and they will reign on the earth are un-
 questionable truths. The word *earth*, every one will
 allow, corroborates and confirms all my arguments
 and assertions before used and made on this 5th chap.
 of Revelations.

11. " And I beheld, and heard the voice of many
 angels round about the throne, and the beasts, and
 the elders: and the number of them was ten thou-
 sand times ten thousand; and thousands of thousands,

12. " Saying with a loud voice, Worthy is the
 Lamb that was slain, to receive power, and riches,
 and wisdom, and strength, and honour, and glory,
 and blessing.

13. " And every creature which is in heaven, and
 on the earth, and under the earth, and such as are
 in the *sea*, and all that are in them, heard I saying,
 Blessing, and honour, and glory, and power, be un-
 to him that sitteth upon the throne, and unto the
 Lamb, for ever and ever."

These verses establish, that Richard Brothers, in
 consequence of his suffering, for speaking the words
 of God, and for being slain, therefore as before ob-

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served, will receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature in heaven, *earth, and sea*, repeat these words, as corroborative evidence of the infallible certainty thereof, so as no room may be left to doubt of Richard Brothers, as the slain lamb, enjoying this power, and riches, and wisdom, and strength, and honour, and glory, and blessing, here upon *earth*. The word *sea*, mentioned in the 13th verse, is the most convincing evidence, of the truth and propriety of my former assertion, that it was intendedly and designedly left out in verse third, because the man that was able to open the book, and look thereon, was to come from the *sea*.

14. " And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

This verse, proves beyond every ray of doubt and shadow of uncertainty, that the lamb refers to a man, and not to Christ as the Son of Man. For if the lamb in this chapter had been Christ, he, as God, would have been worshipped. And the four and twenty elders, withholding this worship from the lamb, must carry conviction to every ones mind, that the lamb in this chapter does not mean Christ. How could it, in the most strained and inconsistent sense allude to Christ. For the whole of the chapter, clearly and indisputably evidences that the lamb was a distinct and seperate person from him that sat upon the throne, that liveth for ever and ever. None I hope will say, that Christ was not the Creator of the world: St. John establishes this truth, i. 10. "*He was in the world, and the world was made by*

him, and the world knew him not." And that there can be no God but one known under three distinct names, every part of Scripture illustrates. The children of Israel were ordered to worship no God but their Creator, Exodus xx. 3. "Thou shalt have no other Gods before me." And in Isaiah xliii. 10. God says "*before me there was no god formed, neither shall there be after me.*"

11. "*I, even I, am the Lord, and besides me there is no saviour.*"

Chap. xliv. 6. "Thus saith the Lord, the King of Israel, and his redeemer the Lord of hosts, *I am the first, and I am the last, and besides me there is no god.*"

The whole of the new Testament commands us to worship the one God; and our blessed Redeemer informs us, St. John iv. 24. That "God is a spirit: and they that worship him, must worship him in spirit, and in truth." And he, in different passages of the writings of St. John, informs us, that God and he *are one*: as adverted to in my first book, and to be noticed in the sequel of this book.

The sixth chapter of Revelations contains the opening of six of the seals, of the before-mentioned book. Five of these seals has Mr. Brothers already opened, and their contents he hath made known and published in his books, for the good of mankind. His having done this, and which no man could have done but himself, affords indubitable evidence that he is the lamb referred to, as above established.

Rev. vi. 9. "And when he had opened the fifth seal, I saw under the alter the souls of them that were slain, for the word of God, and for the testimony which they held."

Shortly after this seal was opened Richard Brothers was adjudged dead in the eye of the law, and was put in a grave, which the law ordains for every person declared dead in law. In this grave he will remain, until the opening of the sixth seal, which, while it brings woe to the wicked, will manifest to the Jews, the great power and name of their prince with God, as recorded by Daniel, for their deliverance and restoration. But, under this seal, Richard Brothers' witnesses also lie dead. The banishing, or sequestring any person from society, is called a *civil death*. Now, if the persons who have borne testimony in favour of Richard Brothers are despised by the world and secluded from its society, in consequence of their opinions and belief, what else can they be termed, but dead in the eyes of the world. And, it is remarkable, that this term is, in fact, applied to them. For they are considered as lost and undone, dead to the world, and to their own interest, in a qualified sense, and in a subordinate manner, they, like their great prince and prophet, may be termed slain. The writings of St. Mathew and St. John have prophesied in sackcloth in all countries for 1260 years, in consequence of Justinians laws, which have existed to the present day in all nations, in their real, or in their manufactured state. The laws of the church and state in all Europe, have compelled the two witnesses to prophecy in sackcloth for such a length of time. But it was the laws of the state, the constant coadjutor, and twin sister of the church, that upon the expiry of these 1260 years, overcame and killed the two witnesses, as adverted to in my first book, and noticed in this. So that if Richard Bro-

thers is suffering under the galling severity of law, and that for his believers, and the people of God, his witnesses and believers are suffering under the most poignant insults, and the most taunting reproaches of the world.

10. " And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them, that dwell on the earth.

11. " And white robes were given unto every one of them, and it was said unto them, that they should rest for a little season, until their fellow servants also, and their brethren that should be killed, as they were, should be fulfilled."

This verse, I am of opinion, establishes the truth of what I have above stated, that under this seal lie slain not only Mr. Brothers' but also his witnesses and believers. For the white robes are explained in the next chapter, and mean, at least in one sense, the blessing of God conferred on them, to believe in Mr. Brothers' divine mission, and to testify of him; and the moment they do this, they wash their robes, and make them white in the blood of the Lamb. The order upon them to rest for a little season, means the time their great prince and prophet must be slain, and lie in his grave. During which time, fresh witnesses in favour of Mr. Brothers, must also be killed, or termed dead, as above noticed. The number of true believers in Mr. Brothers, before his revelation, cannot be great; for, until he is revealed, the one hundred and forty-four thousand, and the great multitude mentioned in the next chapter, will not, nor cannot believe in him. The moment they believe, they will also be arrayed in white robes.

Chap. vii. 13. " And one of the elders answered,

saying unto me, What are these which are arrayed in white robes, and whence came they ?

14. " And I said unto him, Sir, thou knowest. And he said to me, These are they which have come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. " Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

The happy people that are redeemed and go up to Jerusalem, will be always before the throne of God, for Mr. Brothers informs us, the throne of God on earth will be there, and they shall serve him day and night, for God shall dwell among them, viz. by his Holy Spirit, as illustrated and explained in my first book.

16. " They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17. " For the Lamb, which is the midst of the throne, shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes."

These words, in their most ample meaning and latitude, will be consummately verified. That they refer to a terrestrial life, the words, that God shall wipe away all tears from their eyes, fully establish. And Richard Brothers, as their great prince, will not only feed them, but lead them to living fountains of water. He is the greatest under heaven, as will be soon manifest, and he will have more power given to him by God than ever was, or ever will be to any other. For he must deliver

the children of Judah and Israel, who now long, very long, have endured bondage, and have been trodden down in all nations. For Isaac's words to Esau, have had their ultimate fulfilment. Genesis xxvii. 39. "And Isaac, (Esau's father,) answered and said unto him, Behold thy dwelling shall be the fatness of the earth, and of the dew of heaven from above.

40. "And by thy sword shalt thou live, and shall serve thy brother: and it shall come to pass, when thou shalt have the dominion, that thou shalt break his yoke from off thy neck."

The sons of Esau were all dukes, as the xxxvi. chapter of Genesis informs us, and that they, and their descendants, have had, and still have for their dwelling, the fatness of the earth, and of the dew of heaven, there cannot be a doubt. The children of Judah and Israel have, according to Moses' words, been scattered among the nations. They have been and are in fear continually, in consequence of their oppressors, and have also and still endure sorrow of mind, corroding hunger, and parching thirst.

2 Esdras vi. 7. "What shall be the parting asunder of the times?"

8. "And he said unto me, from Abraham unto Isaac, when Jacob and Esau were born of him, Jacob's hand held fast the heel of Esau.

9. "*For Esau is the end of the world, and Jacob is the beginning of it that followeth.*

18. "Behold the days come, that I will begin to draw nigh to visit them that dwell upon the earth.

19. "And will begin to make inquisition of them, what they be, that have hurt unjustly with their un-

righteousness, *and when the affliction of Zion shall be fulfilled.*

The affliction of Zion expires in 1798, as evidenced by Mr. Brothers, and corroborated in this, and my first book.

22. " And suddenly *shall the sown places appear unsown, the full store houses shall suddenly be found empty.*

23. " And the trumpet shall give a sound, which when every man heareth, they shall be suddenly afraid.

24. " At that time shall friends fight one against another like enemies, and the earth shall stand in fear with those that dwell therein, the springs of the fountains shall stand still, and in three hours they shall not run.

25. " Whosoever remaining from all these that I have told thee, shall escape, and see my salvation, and the end of your world."

Obadiah i. 8. " Shall I not that day, saith the Lord, even destroy the wise men of Edom, and understanding out of the mount of Esau?

9. " And thy mighty men, O Teman, shall be dismayed; to the end *that every one of the mount of Esau may be cut off by slaughter.*

10. " For thy violence against thy brother Jacob shame shall cover thee, and thou shall be cut off for ever.

11. " In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates,

and cast lots upon Jerusalem, even thou wast as one of them.

12. " But thou shouldest not have looked on the day of thy brother, in the day that he became a stranger ; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction ; neither shouldest thou have spoken proudly in the day of distress.

13. " Thou shouldest not have entered into the gate of my people in the day of their calamity ; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity :

14. " Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape ; neither shouldest thou have delivered up those of his that did remain in the days of distress.

15. " For the day of the Lord is near *upon all the heathen* ; as thou hast done, it shall be done unto thee ; thy reward shall return upon thine own head.

16. " For as ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been.

17. " But upon *mount Zion shall be deliverance, and there shall be holiness : and the house of Jacob shall possess their possessions.*

18. " And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them ; and there shall not be any remaining of the house of Esau : for the Lord hath spoken it.

19. " And they of the south shall possess the mount of Esau ; and they of the plain the Philistines ; and they shall possess the fields of Ephraim, and the fields of Samaria ; and Benjamin shall possess Gilead. 4

20. " And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath ; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south.

21. " And saviours shall come upon mount Zion to judge the mount of Esau ; and the kingdom shall be the Lord's."

2 Esdras xvi. 1. " Woe be unto thee, Babylon and Asia ; woe be unto thee, Egypt and Syria.

2. " Gird up yourselves with clothes of sack and hair, bewail your children and be sorry ; for your destruction is at hand.

3. " A sword is sent upon you, and who may turn it back ?

4. " A fire is sent among you, and who may quench it ?

5. " Plagues are sent unto you, and what is he that may drive them away ?

6. " May any man drive away an hungry lion in the wood ? or may any one quench the fire in stubble, when it hath begun to burn ?

7. " May one turn again the arrow that is shot of a strong archer ?

8. " The mighty Lord sendeth the plagues, and who is he that can drive them away ?

9. " A fire shall go forth from his wrath, and who is he that may quench it ?

10. " He shall cast lightnings, and who shall not fear? he shall thunder, and who shall not be afraid?

11. " The Lord shall threaten, and who shall not be utterly beaten to powder at his presence?

12. " The earth quaketh, and the foundations thereof, the sea ariseth up with waves from the deep, and the waves of it are troubled, and the fishes thereof also before the Lord, and before the glory of his power.

13. " Fw strong is his right hand that bendeth the bow, his arrows that he shooteth are sharp, and shall not miss when they begin to be shot into the ends of the world.

14. " Behold, the plagues are sent, and shall not return again, until they come upon the earth.

15. " The fire is kindled, and shall not be put out, till it consume the foundation of the earth.

16. " Like as an arrow which is shot of a mighty archer, returneth not backward: even so the plagues that shall be sent upon earth shall not return again.

17. " Woe is me, woe is me, who will deliver me in those days?

18. " *The beginning of sorrows and great mournings; the beginning of famine, and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils: what shall I do when these evils shall come?*

19. " *Behold, famine and plague, tribulation and anguish, are sent as scourges for amendment.*

20. " But for all these things they shall not turn from their wickedness, nor be alway mindful of thy scourges.

21. " Behold victuals shall be so good cheap upon earth, that they shall think themselves to be in good case, and even then shall evils grow upon the earth, *sword, famine, and great confusion.*

22. " For many of them that dwelleth upon the earth, shall perish of famine ; and the other that escape the hunger, shall the sword destroy.

23. " And the dead shall be cast out as dung, and there shall be no man to comfort them : for the earth shall be wasted, and the cities shall be cast down.

24. " There shall be no man left to till the earth, and to sow it.

25. " The trees shall give fruit, and who shall gather them ?

26. " The grapes shall ripen, and who shall tread them ? for all places shall be desolate of men :

27. " So that one man shall desire to see another, and to hear his voice.

28. " For of a city there shall be ten left, and two of the field, which shall hide themselves in the thick groves, and in the cliffs of the rocks.

29. " As in an orchard of olives, upon every tree there are left three or four olives :

30. " Or as when a vineyard is gathered, there are left some clusters of them that diligently seek through the vineyard :

31. " Even so in those days there shall be three or four left by them that search their houses with the sword.

32. " And the earth shall be laid waste, and the fields thereof shall wax old, and her ways and all

her paths, shall grow full of thorns, because no man shall travel therethrough.

33. "The virgins shall mourn, having no bridegrooms; the women shall mourn, having no husbands; their daughters shall mourn, having no helpers.

34. "In the wars shall their bridegrooms be destroyed, and their husbands shall perish of famine.

35. "Hear now these things, and understand them ye servants of the Lord.

36. "Behold the word of the Lord, receive it: believe not the gods of whom the Lord spake.

37. "Behold the plagues draw nigh, and are not slack.

38. "As when a woman with child, in the ninth month bringeth forth her son, within two or three hours of her birth great pains compass her womb, which pains when the child cometh forth they slack not a moment:

39. "Even so shall not the plagues be slack to come upon the earth, and the world shall mourn, and sorrows shall come upon it on every side.

40. "O my people, hear my word: make you ready to the battle, and in those evils, be even as pilgrims upon the earth."

The foregoing verses, are only part of the many judgments of God that will immediately be poured out upon, and spread over all the earth. The present situation of the world is lamentable beyond expression, for the most of people, instead of believing in God, seeking him, or putting their trust in their Creator, and believing in the words of his Great Prophet of these

latter days; are denying the existence of a God, or bidding defiance to him, and refusing to hear his word, as spoken by his servant Richard Brothers. The whole earth seems to be completely absorbed in contention, animosity, and strife, and devoting their precious time to matters and considerations of little moment; for it will avail you nothing, at Christ's second coming, whether the countries you live in are a monarchical or a democratical government. The only object of importance, and of ultimate advantage and felicity, is to be prepared, and in readiness to meet your Redeemer. Even you, who call yourselves Christians, and profess to serve and obey God, are not, I am afraid, believing in your dear Redeemer's second coming to be so nigh at hand, and consequently are not watching, and praying, as he orders, Luke xxi. 36.

The Elijah of these latter days is raised up before the coming of the great and dreadful day of the Lord; and your refusing to hear his words, and to believe in him, confirms Isaiah's words, xli. 26. "*He is righteous? yea, there is none that sheweth; yea, there is none that declareth; yea, there is none that beareth your words.*"

Richard Brothers, the Elijah of these latter days, has, in a variety of ways, and by infallible truths, called upon all to return, and seek God, and put their trust in him. He has also invited you, by every method, to seek Christ's kingdom of peace, believe in him, and prepare to meet your dear Redeemer's second coming. But, alas! all have been fruitless, and of little or no avail. However, he will soon,

very soon now, be empowered to compel belief, and force all nations to come unto Christ's blessed kingdom : those that will not, and escape the sword, will, as he informs us, be cut off by the sudden and irresistible falling of fire. For as Isaiah, ii. 4, says, "*He shall judge among the nations, and shall rebuke many people ; and they shall beat their swords into plow-shares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more.*"

That he will thus act and do, are unquestionable ; for his appointment, in Malachi, establishes the fact. And we know such must be accomplished, before the children of Israel are wholly restored ; for as Daniel says, ix. 26. "*Unto the end of war their desolation is determined.*"

Richard Brothers evidences to you that the restoration must take place before the expiry of 1798 ; and I, in my first, and in this book, afford you a variety of proofs to the same effect. Consequently war will cease over the whole earth before the termination of the next year ; Psalm xlv. 9. "*He (viz. God) maketh war to cease unto the ends of the earth ; he breaketh the bow, and cutteth the spear in funder ; he burneth the chariot in the fire.*" And as Hosea says, ii. 18. "*In that day will I (viz. God) make a covenant for them (meaning the children of Israel) with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground : and I will break the bow, and the sword, and the battle out of the earth and will make them to lie down safely.*"

19. " And I will betroth thee unto me *for ever* ; yea, I will betroth thee unto me in *righteousness*, and in *judgment*, and in *loving-kindness*, and in *mercies*.

20. " I will even betroth thee unto me in *faithfulness* ; and thou shalt know the Lord.

21. " And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth ;

22. " And the earth shall hear the corn, and the wine, and the oil, and they shall hear Jezreel.

23. " And I will sow her unto me in the earth ; and I will have mercy on her that had not obtained mercy ; and I will say to them which were not my people, *Thou art my people* ; and they shall say, *Thou art my God*."

The restoration of Israel, scattered over all nations, ignorant of their descent, and not knowing themselves to be the happy people, now to be blessed and planted in the land of Israel, will be nothing less to them, as St. Paul says, Romans xi. 15, "*but life from the dead*." The whole house of Israel, are, at present, the dry bones mentioned in Ezekiel, xxxvii, 1 and 2.

3. " And he said unto me, Son of man, can these bones live ? and I answered, O Lord God, thou knowest.

4. Again he said unto me, *Prophecy* upon these bones, and say unto them, O ye dry bones, *hear the word of the Lord*.

5. " Thus saith the Lord God unto these bones ; Behold, I will cause breath to enter into you, and ye shall live :

6. " And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live ; and ye shall know that I am the Lord.

7. " So I prophesied as I was commanded ; and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to his bone.

8. " And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above : but there was no breath in them.

9. " Then said he unto me, Prophecy unto the wind ; prophecy son of man, and say to the wind, Thus saith the Lord, Come from the four winds, O breath, and breathe upon these slain, that they may live.

10. " So I prophesied as he commanded me ; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.

11. " Then said he unto me, Son of man, *these bones are the whole house of Israel* : behold, they say, Our bones are dried, and our hope is lost : we are cut off for our parts.

12. " Therefore, prophecy, and say unto them, Thus saith the Lord God : " *Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.*

13. " *And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves.*

14. " And shall put my Spirit in you, and ye shall live, and I shall place you in your own land : then

shall ye know that I, the Lord, have spoken it, and performed it, saith the Lord."

As our dear Redeemer was the first that conquered hell, and the grave, and rose triumphantly therefrom, as the first fruits; so Richard Brothers, as the Elijah, and great prophet of these latter days, must first come out of his *grave*, viz. his place of confinement; which, even logically speaking, is a grave; for every one confined as a lunatic, in the eye of the law, are considered *dead*. In my first book, I pointed out to you, that God will bring him out of his grave, or place of confinement, either upon the 4th or 17th of September next, being three solar years and a half from the date of his arrest, or the date of the verdict of lunacy. But if these three years and a half, adverted to in my first book, are computed by divine, or prophetic years, the three years and a half, from the day of arrest, expire 17th of *August*, and the three years and a half, from the date of the verdict of lunacy, expire 9th ^{Sept} ~~August~~, 1798.

Our solar year consists of 365 days 5 hours 48 minutes 54 $\frac{1}{4}$ seconds. The divine or prophetic year consists of 360 days, as evidenced from that mode of calculation universally adopted both by Daniel and St John in their prophecies, where not only a day is taken for a year, but a month invariably made to contain 30 such days, and 42 months to comprehend 1260 such days, and these 1260 days form exactly 3 years and a half. So that in calculating the duration of the three divine or prophetic years and a half, there falls to be taken off every solar year 5 days, 5 hours,

48 minutes and 54½ seconds: and for the half year the one half of said days, hours, minutes, and seconds.

I do not know the date of the warrant granted for his arrest, or else a further calculation might be made of the day of his revelation. However, if the 3 years and a half are calculated from the date the witnesses finished their testimony, which I mentioned in my first book but deleted it before printing, as well as one or two other particulars now inserted herein, the 3 solar years and a half expire upon 20th August next. And the 3 divine or prophetic years and a half, expire upon the 2d of August next. Which of all of these different days his revelation may happen on, I cannot determine. That day is only known to God. That it will be sometime during the last half year, is, in my opinion, unquestionably certain.

One of the days, above mentioned, is the 17th of August next. The 11th day, as well as the 15th of August, are particularly adverted to in Mr Brothers' first book. And as the judgements of God, were, as he informs us, suspended for his sake in August 1793, the judgments of God in all probability, may commence about the same time in August 1798; as they were intended in August 1793, if they had not been suspended by God for his sake. And as the 2300 days in Daniel expire in 1798, the Hebrew subjection to foreign power terminates for ever in that year.

Isaiah xiv. 1. "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob.

2. "And the people shall take them, and bring

them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.

3. " And it shall come to pass, in the day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve,

4. " That thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!

5. " The Lord hath broken the staff of the wicked, and the sceptre of the rulers.

6. " He who smote the people in wrath with a continual stroke, he that ruleth the nations in anger, is persecuted, and none hindereth.

7. " The whole earth is at rest, and is quiet: they break forth into singing.

8. " Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying, Since thou art laid down no feller is come up against us.

9. " Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations.

10. " All they shall speak, and say unto thee, Art thou also become weak as we? art thou become like unto us?

11. " Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee and the worms cover thee.

12. " How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!

13. " For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north:

14. " I will ascend above the heights of the clouds; I will be like the most High.

15. " Yet thou shalt be brought down to hell, to the sides of the pit.

16. " They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;

17. " That made the world as a wilderness, and destroyed the cities thereof: that opened not the house of his prisoners?

18. " All the kings of the nations, even all of them, lie in glory, every one in his own house,

19. " But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcase trodden under feet.

20. " Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evil doers shall never be renowned.

21. " Prepare slaughter for his children, for the iniquity of their fathers; that they do not rise, nor possess the land, nor fill the face of the world with cities.

22. " For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.

23. " I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.

24. " *The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand.*

25. " That I will break the Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their shoulders.

26. " *This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out, upon all the nations.*

27. " *For the Lord of hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?*

The invisible power of the angel of God, which guards Richard Brothers now, will, as he informs us, on his being revealed, become visible as a flame of fire; the very same that accompanied Moses, and the children of Israel out of Egypt. And, as in Deuteronomy xviii. 19, " *It shall come to pass that whosoever will not hearken to my (viz. God's) words, which he (meaning Richard Brothers) shall speak in my name, I will require it of him.*"

This requisition upon the unbelieving, the rebellious, and disobedient, will be nothing less than utter destruction and condemnation. For, as St. Paul says, Romans ii. 5, " *Their unbelief and hardness are*

treasuring up unto themselves, wrath against the day of wrath, and revelation of the righteous judgments of God." Therefore, as St. Paul again says, 2 Corinthians vi. 2, " Behold now is the accepted time, behold now is the day of salvation."

Richard Brothers, the great prophet of the latter days, has now appeared ; and he informs us, that he is the prophet, mentioned in Deuteronomy, to be raised up like unto Moses. My first, and this book, are wholly devoted, and solely intended to bear testimony of him, and the divinity of his mission. His books do not require my writings to corroborate them, but Almighty God has counted me worthy and enabled me, through the operation of his Holy Spirit, to bear publicly, testimony in writing, of his servant and prophet Richard Brothers. Many others have long before now borne written testimony in favour of Richard Brothers. Fresh witnesses will come forth to the same effect, and multitudes at his revelation.

Several people, who I have no doubt are the servants of God, but by being tinged with self-righteousness, or the ungenerous thought that they are the only favourites of heaven, will not admit of Richard Brothers being the prophet of the latter days, because he is not raised out of one of their religious sects, or because some of them are not his recorded witnesses. Nothing can be more ungenerous; nothing can be more ungrateful ; and nothing can be more contrary to the Scriptures. St. Paul says, Romans xii. 3, " For, I say through the grace given unto me, to every man that is among you, *not to*

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think of himself more highly than he ought to think ; but to think soberly, according as God has dealt to every man the measure of faith.

16. "*Be not wise in your own conceits.*"

I Corinthians 4. 7. "*For who maketh thee to differ from another ? and what hast thou that thou didst not receive ? Now if thou didst receive it, why dost thou glory as if thou hadst not received it ?*"

John Wright, a carpenter, of the tribe of Levi, is not only sanctified by the Holy Ghost, but brought forth by Almighty God as the recorded high priest of the Hebrews, conform to the covenant to his forefather Phinehas. And he has testified, publicly, in favour of Richard Brothers. Nathaniel Brassley Halhed, Esq. late member of parliament for Ly-mington, by the mighty power of God's blessed Spirit, was converted to the full knowledge of his word, and to the belief that Richard Brothers was the prophet of God, and has also publicly testified of Richard Brothers' divine mission. Numbers, both of men and women, in different situations and occupations, have likewise testified publicly to the same effect. I, myself, am the only witness in Scotland, that I know of, who have publicly given testimony in favour of Richard Brothers, the great prophet of the latter days. And the great goodness and loving-kindness of God, are the more conspicuous in me, a young man, and who was of late extensively employed in one of the departments of the law profession in Scotland. For God, in 1792, imparted by his Holy Spirit to me, that now was the time to fulfil the predictions in the xix. and xx. chapters of Revelations. And I have no doubt, but

his great goodness would have been extended, if I had sought and waited for more light from him, instead of having recourse to commentaries upon the prophecies, which afforded me neither knowledge nor understanding. Almighty God's infinite loving-kindness, in converting me to the knowledge of his word, and to the belief that Richard Brothers was his prophet, and now enabling me, through the operation of the Holy Ghost, to come and stand forth at this time, and publicly to testify in favour of Richard Brothers, is no less establishing Richard Brothers' words, *that God would raise up fresh witnesses*, than the honouring of me, and blessing me with his Holy Spirit to do so. And as God says, in Exodus xxxiii. 19, "I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy."

Others object to the divinity of Richard Brothers' appointment, because he informs us that the branch to be raised up to David means him. This objection, in my first book, I completely removed. and corroborated his assertion by incontrovertible evidence from Scripture. Our Saviour's own words are surely consummate proof. For, besides saying, I am the vine, and ye are the *branches*; He says, in Mark xii. 35. "How say the scribes *that Christ is the son of David*."

36. "For David himself said by the Holy Ghost, the Lord said to my Lord, sit thou on my right-hand, until I make thine enemies thy footstool:

37. "*David therefore himself calleth him Lord: and whence is he then his Son?*"

The refuting of this objection prepares the way

to remove another, that the prophet to be raised up like unto Moses, alludes to our Saviour. Mr. Brothers informs us that it does not, but means himself. This assertion I shall satisfactorily corroborate, and establish the truth thereof conclusively. That Christ is God, their cannot be a particle of doubt. He says, in St. John x. 30. "*I and my father are one.*"

xvii. 21. "That they all may be one, as thou, Father art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. "And the glory which thou gavest me, I have given them: that they may be one, *even as we are one.*"

The rock that followed the children of Israel in the wilderness, was Christ, who is Lord and God: And as Isaiah says, he is "the wonderful counselor, the Mighty God, the everlasting Father, the Prince of Peace." It was God that spake unto Moses, and said that he would raise up a prophet, like unto Moses. This unquestionably alludes to a man like unto Moses, and not our Saviour who spoke these words, and who was God. Besides, Moses said to the children of Israel, that "*unto him ye shall hearken.*"

The Hebrews did not hearken to the words of our Saviour, nor did he, like unto Moses, bring from Egypt the children of Israel, they being there, before he partook of our nature, and offered himself up an atoning sacrifice for fallen man. And they still remain there, now to be led home to their own

land, by Richard Brothers, in whom dwelleth the Spirit of Almighty God, and who is appointed for that purpose, and to fulfil a similar character and office, like the first Moses, with the additional power of fire, to compel belief. He that will not believe, and hear his words, as the 19 verse says, God "*will require it of him.*"

O therefore believe in him, and in the divinity of his mission. Hear his words, and conform to his advice, and obey his request.

For it is he that is the prophet Elijah, mentioned in the fourth chapter of Malachi; and the harbinger of our Saviour's second coming, who possesses, and will possess, the spirit of God equal to Elijah, and have the power of fire in the same manner, as he informs us himself; and, as corroborative thereof, I have afforded you a variety of evidence. The first verse of the third chapter of Malachi refers, and is applied to Saint John the Baptist, for being appointed to prepare for Christ, preaching the kingdom of peace, and promising by baptism, mercy to all that would believe, is the real and very reason that Christ, in the seventeenth chapter of St Mathew, calls him Elias. Saint John the Baptist came in the spirit, but not in the power of Elias; and he, no doubt, knowing from that blessed spirit that another person was before Christ's second coming to come, both in the spirit and power of Elias, he gave the following answers, upon the question being put to him, if he was Elias. St. John i. 21. "*And they asked him, what then? art thou Elias? and he he said, I am not. Art thou that prophet? and he answered no.*"

*P. 11. he says the 3 Malachi called
to the 2nd coming*

In my first book I illustrated to you, satisfactorily, that Richard Brothers has also come in the place of St. John the Evangelist, and has prophesied before many peoples, and nations, and tongues, and kings. Saint John wrote his revelation in an island, and Mr. Brothers has done so likewise. And he appearing in the spirit of Saint John, verifies the propriety and efficacy of our Saviour's words to Peter, respecting St. John. St. John xxi. 21. "Peter seeing him, saith to Jesus, Lord, and what shall this man do?"

22. "Jesus saith unto him, *if I will, that he tarry till I come*, what is that to thee? follow thou me.

23. "Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, he shall not die, but if I will that he tarry till I come, what is that to thee."

Richard Brothers has come in the spirit of St. John; and, as such, is raised up immediately preceding Christ's second coming, and will tarry till he come. And he will soon, as he informs us himself, do such beneficent acts of grace as will make him no less the astonishment, than the admiration of the world; and he will be the greatest character, as a man, that ever was, or ever will be on the earth. He will also, as he informs us, repronounce the judgments of God, and execute them on all false Christs, and false prophets; and afterwards, he will call down fire from heaven to consume the enemies of God.

How precious then is the short time, before his revelation, to believe in him, seek God, and make our peace with our dear Redeemer. How careful ought we to be not to lose, by our inattention, or

our indolence those immortal felicities, which we may obtain by hearing the word of God, as spoken by his servant Richard Brothers, and conforming to his blessed request. For, as St. Paul says, Romans xiii. 12. "The night is far spent, the day is at hand, let us therefore cast off the works of darkness, and let us put on the armour of light.

13. "Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.

14. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

Love the Lord thy God with all thy heart, and thy soul, and love thy neighbour as thyself. And as this will be the last admonition from me, I have again to request of all of you, not to be given to sedition, contention, or strife, but believe in the divinity of Richard Brothers' mission, and search the Scriptures, to confirm your faith, and live in peace with all men, St. Mathew v. 9. "Blessed are the peacemakers, for they shall be called the children of God."

Avoid swearing, and also do not contend with, or fight against the powers that be. For, as St. Luke says, vi. 37. "Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: And, as our Saviour says, give tribute to whom tribute is due: honour, to whom honour is due. For as St. Paul says, the powers that be, are ordained of God. Wholly devote yourselves to seek the Lord thy God, and serve him; also obey his comandments, and keep

his statutes ; call upon his name, and put your trust in him ; believe in Scripture, and in the revelation of his will, and be ready and prepared to meet your dear Redeemer. For, as Peter says, 1 Peter i. 7. "*That the trial of your faith being much more precious than of gold, that perisheth though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ.*"

Now is the pressing time to believe in the divinity of Mr. Brothers' mission, and to peruse his blessed books and prophecies, in order to confirm your faith. Rev. i. 3. "Blessed is he that readeth, and they that hear the words of this prophesy, and keep those things which are written therein : for the time is at hand." Is it possible that any doubt or uncertainty can remain in your minds, that Mr. Brothers is not the highly blessed, and the consummately elevated character so often referred to, and so minutely spoken of in every part of Scripture ? Such a chain of truths, and such a weight and extent of invincible evidence never could be, nor ever can hereafter be, brought forth in favour of another. To resist conviction, and to lull asleep the inward warnings, you say the days are prolonged, and every vision faileth.

Ezekiel xii. 22. "Son of man, what is that proverb that ye have in the land of Israel ; saying, The days are prolonged, and every vision faileth ?

23. "Tell them therefore, Thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel ; but say unto them, *The days are at hand, and the effect of every vision.*

27. Son of man, behold, they of the house of Israel say, *The vision that he seeth is for many days to come ; and he prophesieth of the times that are afar off.*

28. " Therefore say unto them, Thus saith the Lord : *There shall none of my words be prolonged any more, but the word which I have spoken, shall be done, saith the Lord God.*"

The words that God hath spoken, are contained in Mr. Brothers' writings, the truth of which are every day verifying, and the remaining and more awful words of God, as spoken by his servant and prophet, will immediately now have their full and consummate fulfilment and completion.

Revelations xvi. 10. " And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness ; and they gnawed their tongues for pain.

11. " And blasphemed the God of heaven, because of their pains, and their sores, and repented not of their deeds.

12. " And the sixth angel poured out his vial upon the great river *Euphrates* ; and the water thereof was dried up, that the way of the kings of the east might be prepared.

The river Euphrates was the strength and riches of ancient Babylon, and it is no doubt, the strength and riches of the modern one. But as soon as the sixth angel shall pour out his vial, the waters of the modern Babylon, if they are her only defence, will be as unavailing to defend and protect her, as those of the ancient Babylon were. For, as the Psalmist says, cxxvii. 1. " Except the Lord build the house,

they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Isaiah xliii. 14. " Thus saith the Lord, your Redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is *in the ships*.

15. " I am the Lord, your holy One, the Creator of Israel, your King.

16. " Thus saith the Lord, which maketh *a way in the sea, and a path in the mighty waters* ;

17. " Which bringeth forth the chariot and horse, the army, and the power ; they shall lie down together, they shall not rise ; they are extinct, they are quenched as tow."

Jeremiah li. 1. " Thus saith the Lord, Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroyng wind ;

2. " And will send unto Babylon fanners, that shall fan her, and shall empty her land : for in the day of trouble they shall be against her round about.

6. " Flee out of the midst of Babylon, and deliver every man his soul ; be not cut off in her iniquity : for this is the time of the Lord's vengeance ; he will render unto her a recompence."

Rev. xvi. 13. " And I saw three unclean spirits like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. " For they are the spirits of devils, working miracles, which go forth unto the kings of the earth

and of the whole world, to gather them to the battle of that great day of Almighty God.

15. "*Behold, I come as a thief. Blessed is he that watcheth, and keeping his garments, lest he walk naked, and they see his shame.*"

16. "And he gathered them together into a place called, in the Hebrew tongue, Armageddon.

17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, *It is done.*"

Revelations xix. 6. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

7. "Let us be glad and rejoice, and give honour to him: *for the marriage of the Lamb is come, and his wife hath made herself ready.*

8. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. "And he saith unto me, Write, *Blessed are they which are called unto the marriage-supper of the Lamb.* And he saith unto me, These are the true sayings of God."

EDINBURGH, 27th of the Month }
called January, 1798. }

JOHN FINLAYSON.

E R R A T A.

Page 16, line 20, for—in 534—read, in Dec. 533.